

to walk worthily of our high profession—

Dirreul Consequences of Slavery.
LATE FROM CUBA.—We have received, by the Hualco, advices from Havana to the 12th instmt, inclusive.
 In Matanzas, they are constantly bringing in negroes as prisoners; also a great many lawyers, engineers of plantations and coffee planters, supposed to have been confined in the actual plots before mentioned. A few days before the Hualco sailed, there were found in Havana fifty packages of arsenic concealed by the blacks in the sugar brakers. This, it was supposed, was intended to poison a stream of water that supplied the city. In the military garrison bake-house there were found twelve packages, carelessly laid by for instant use to poison the troops with. A very rich negro named Charles Blakely, worth \$15,000, was taken and cast into prison, it having been discovered that he was to be the office of a captain General over the forces, if their plan succeeded. He had even gone so far as to send to Paris for a new suit of regimentals. The Captain General O'Donnell, told him that he would not deprive him of his suit, but he hoped he would wear them at the Place, a place of public execution. In Havana, there was an order given out ten days before the H. sailed, that all free negroes, about 5,900, should leave the island in fifteen days.—*N. Y. paper.*

The Washington Globe contains a long letter from Col. Richard M. Johnson, in reply to a political committee in Ohio, in which he takes strong ground in favor of the annexation of Texas.

A petition against the annexation of Texas from more than 700 citizens of both parties in New-Bedford was presented to Congress on Thursday.

A lad about 7 years of age, son of Mr. Hugh Hagan, of East Boston, fell to the bottom of a well of the depth of seventy feet, on Sunday afternoon. The little fellow was immediately taken out, and was found to be but slightly injured.

DEATH OF ABNER ROGERS, JR.—We learn that this individual, who was recently tried in this city for the murder of Mr. Lincoln, the late Warden of the State Prison, and acquitted on the ground of insanity, and who was subsequently removed from the State Prison to the Lunatic Asylum at Worcester, died yesterday morning. The immediate cause of his death was as follows:—While the household had assembled on Friday evening, in the parlour, for evening prayers, near the close of the exercises, Rogers became impatient, and requested his attendants to permit him to retire. The attendant replied that the services would soon be through, when not a minute elapsed before he sprang through the window with great force, taking out four panes with the sash. The fall was about sixteen feet. When found, he was senseless, and remained so until he expired.—*Boston Merc. Jour. Monday.*

Charges against a Schoolmaster.—Charges of severe and unusual modes of punishment have been preferred against Mr. Abner Forbes, master of the Smith school for colored children in Johnson Hall, by Dr. Storor, and referred to Messrs. Frederick Emerson, A. D. Parker, and Dr. Dale, of the school committee, who have been taking testimony for several days. John C. Park, Esq., appears for the complainants, and Wm. Whiting, Esq., for Mr. Forbes.—*Boston Post of last week.*

¶ When the committee make their report, we shall have occasion to make some comments on this case. At present, we shall merely express the conviction that either Mr. Forbes must leave the school, or the school will speedily be without scholars.

ADDRESS OF THE EXECUTIVE COMMITTEE.
 The special attention of our readers, and of the public, is called to the Address of the Executive Committee of the American Anti-Slavery Society, in vindication of its position in regard to the American Union. As the Address is from our pen, we shall offer no comments on it. Judge, freemen, for yourselves.

Lucinda Wilmarik.
 Another soldier has fallen! Another martyr has died! This self-denying philanthropist left this scene of action, for the higher and purer sphere, on the 8th of May, in the 28th year of her age. She had toiled unwearingly, while with us, for the cause of humanity. Her life here had been a life of fidelity to her higher convictions of right, and constant sacrifices for the interests of humanity. Her name is so fully identified with the great efforts for reform, that have characterized the present age, that no muties of her worth, or the value of her services, is necessary to awaken her memory in the hearts of the friends of the advocates of Freedom and Truth. A record of her excellence is written on the souls of the poor and perishing—of the needy and sorrowing, in the glowing gratitude they spontaneously give her, and is deeply graven in the memories of her co-laborers in the cause of the Right.
 We feel that in her departure from among us, an opening wide is made in the ranks of reform, which we fear will long remain unfilled. She has gone in the midst of her strength and her usefulness. She has gone to her reward! Let us rejoice in her exceeding joy, while we are constrained to mourn for the loss that Humanity has suffered in her death.—*Communicated.*

¶ The panegyric of a friend on this estimable lover of her race is richly deserved. She espoused the despised and rejected anti-slavery cause at an early period, and through all the trying vicissitudes which attended it, she continued serenely faithful and devoted, not as a mere abolitionist, technically speaking, but as the advocate of universal truth, justice, benevolence and freedom.—*Ed. Lib.*

DIED—In Williamam, Ct. on the 11th instmt, Miss Lora Clark, daughter of Mr. Warren Clark, aged 22.

MIDDLESEX COUNTY.
 A meeting of the Middlesex County Anti-Slavery Society will be held in the Universalist meeting-house at Concord, on Wednesday, the 12th day of June, at 10 o'clock. Address will be proposed, and a collection taken. It is hoped that every town in the county will be fully represented—and the public are respectfully invited to attend.

SAMUEL C. WHEELER, Sec'y.

DR. B. T. PRESCOTT,
GRANITE BUILDING, No. 14 HOWARD ST.
 Directly opposite the 'Pemberton House,' and a few doors West of 'Concert Hall.'
DR. PRESCOTT would inform his friends and the public generally, that he continues to perform all the necessary operations on the Teeth, both for their beauty and preservation. Particular attention paid to cleansing and filling carious Teeth with gold, thereby arresting the progress of decay, and rendering them serviceable for years.
 Mineral teeth of superior quality inserted on the most reasonable terms.
 N. B. Having furnished his apartments with gas lights, Dr. Prescott is enabled to attend in any operations in Dentistry, during the evening. All operations both in filling and inserting Teeth, warranted to give complete satisfaction. Orders from the country promptly answered. 4m May 31.

¶ We strongly recommend the examination and purchase of this silk to all who are in want of any.

ASSOCIATION OF EDUCATION AND INDUSTRY,
 NORTHAMPTON, MASS.
SEWINGS,
SADDLERS'
SILK AND TWIST,
 Manufactured by the above Association, from the best stock, and in the best manner, of every variety of color and size, for sale,
 Wholesale and Retail, at
21-2 Hanover-Street, BOSTON,
 —BY—
J. A. STETSON,
 ONE OF ITS MEMBERS.

Boarding-House.
JOHN R. TAYLOR has taken house No 62, South-
 Jack-street, where he would be happy to accommodate with board, on moderate terms, such persons as may choose to call on him.

POETRY.

From the Boston Recorder.

ANTI-SLAVERY VERSES.

AFTER HEARING THE SPEECHES IN FANEUIL HALL,
ON A LATE ANNIVERSARY OCCASION.On this broad platform, grimly stand
Fanaticism's earnest band.Earnest, but erring—O reflect
How dire perverted intellect!I see their eyes of maniac glare,
I hear their words, and hell is there.Evil of dignities they speak,
With venom strong, with logic weak.Infuriate age and zealot youth
Amaze the rabble with outburst.Blow follows blow! shocks follow shocks!
The Bible sinks! the Pulpit rocks!I never spoke in Faneuil Hall
Before, yet have an inward callTo say, if Sinai's Law this rod
Appoints, I want not Sinai's God.If Calvary's Sufferer this curse
Takes not away, no Christ for us.If Christians, who love Slavery well,
At last win Heaven, give me Hell.Hear me! who've tasted—time falls
To tell how many—loathsome jails.Ye wormwood words! investive stings!
Concentrate of all bitter things!Ye balsams! cloister, thick as leaves,
To curse the "Brotherhood of Thieves."Blow follows blow! shocks follow shocks!
The Bible sinks! the Pulpit rocks!And Woman, in her beauty, pleads;
And Beauty, in her widow-weeds.One sways, like felon in a noose;
One yells, as Bedlam were broke loose.One—who at times doth wear the breeches—
Kneels home, and drops and takes up stitches.One, of most liberal spirit, deems
The follower of the Koran's dreams;The worshipper of pagan Boodh;
The sweeper by the Holy Hood;Believers in the land of Nod,
Or scorers of the Book of God;Who think of Jesus Christ not much;
(One said, with them 'tis hoped they'd such)Alike, may on this platform stand,
All welcome to the motley band.Alike, may jibber, fume, and squeak,
All equal, Mormon, Jew, and Greek.And they, who spew out slimy wit,
And dip their weapons in the pit;And pour forth blasphemies, too rank,
If even Christ were mountebank;And shame the devil by their sin,
And hope, at last, success to win;And seem to be with polish cumbered,
Are with the gentle CLANKS numbered!Yes! these, who make their cause pretence
To outrage decency and sense;Who Freedom in their villainous sweep,
And make the friends of Freedom weep!Whose "Resolutions" breathe outlaughter;
Who drink up sin like filthy water;Suched in his pure and blessed source,
Sucked in, they say, with WILDERFORCE!My spirit spurns such trade allies;
I march not 'neath a tag that lies.I pity and I shun them—I,
Who for the SLAVE would toll and die;Who, if to snare his hateful link,
Demanded principle, must shrink;Who, to win Freedom, (gem unpriced!)
Will not my freedom sell, nor Christ;Who, with his fellows, asks success
To thoughts, words, deeds, that God will bless.

ANTI-SLAVERY.

FREEDOM'S BANNER.

If the African slave trade is piracy, the coasting slave trade cannot be innocent, nor can its aggravated turpitude be denied. In the sight of the same God who abhors the iniquity of the African slave trade, neither the American slave trade nor slavery itself can be held guiltless.—John C. Adams.

My country, shall thy honored name
Be as a byword through the world?
Rouse! for (as if to blast thy fame),
This keen reproach is at thee hurled—
The banner that above thee waves,
Is floating o'er three million slaves!

That flag, my country, I had thought
From noble Sires was given to thee,
By the best blood of Patriots bought,
To wave alone above the FREE!
Yet know, while to the breeze it waves,
It floats above three million slaves!

The mighty dead that flag unrolled,
They bathed it in heaven's own blue,
They sprinkled stars upon each fold,
And gave it as a trust to you:
And now that glorious banner waves,
In shame, above three million slaves!

Oh! by the virtue of our Sires,
And by the soil on which they trod,
And by the trust their name inspires,
And by the hope we have in God,
Arouse, my country, and agree
To set thy captive children free!

Arouse! and let each hill and glen
With prayer to the high heavens ring out,
Till all our land, with free-born men,
May join in one triumphant shout,
That Freedom's banner do not wave
Its folds above a single slave!

A SONG OF MAY.

The Spring's scented buds all around me are swelling,
There are songs in the stream—there is health in the gale;
A scene of delight in each bosom is dwelling,
As floats the pure day-dreams o'er mountain and vale;

The desolate reign of old Winter is broken—
The verdure is fresh upon every tree;
Of Nature's revival the charm, and a token
Of love, oh thou Spirit of Beauty! to thee.

The sun looketh forth from the halls of the morning,
And flushes the clouds that begirt his career;
He welcomes the gladness and glory returning
To rest on the promise and hope of the year.
He fills with rich light all the balm-breathing flowers;
He mounts to the zenith, and laughs on the wave:
He wakes into music the green forest bowers,
And girds the gay plains which the broad rivers lave.

The young bird is out on his delicate pinion,
He timidly sails in the infinite sky;
A greeting to May and her sunny dominion,
He pours on the West wind's fragrant sigh;
Around, above, there are peace and pleasure—
The woodlands are ringing—the heavens are bright;
The fields are unfolding their emerald treasure,
And man's genial spirit is soaring in light.

THE LIBERATOR.

To Reformers Generally.

There is a very pretty article in the Boston Courier of the 18th, entitled 'Lights and Shadows of American History,' in which the shadows seem not to have had fair play—they are thrown quite into the shade by the overwhelming lights.

While we acknowledge the superior advantages which we enjoy over all other nations, it may be useful to enquire how we improve those advantages. We have certainly less temptation to do wrong than any other people on earth. Poverty and ignorance, in conjunction with excessive wealth in great masses, are admitted to have been the causes of all the evils which afflict society—(save original sin, for which we are not answerable.) Let us now ask, frankly—are we, morally, as much superior to other nations, as we are physically? Is the moral standard of this people superior to the moral standard of older nations, in a degree equal to the superior knowledge of this people? It is our relative superiority, taking into account our superior physical and intellectual condition, which must settle this question. If we have made no progress in this fair view of the subject, our case is a bad one, and our future prospect is very gloomy one; for no progress on this just and relative scale is absolute retrogression—blackening. If, with acknowledged superior physical and moral advantages, we do not improve in an adequate ratio to those advantages, the lack of that improvement may be considered as an absolute moral loss.

Now, although criminal violence is not common among us, fraud in all its disguises is to be found everywhere, from the pulpit to the scavenger's cart, from the first magistrate to the hog reeve. What vice in other countries and times was intense in its character, and confined to a few, is here widely diffused among the many. But what is singularly unfortunate, fraud is not only diffused among the high and the low, the learned and the unlearned, but it is in a manner made necessary by a vicious legislation. For example: a man loans a thousand dollars of good specific value for five years, and is paid with a thousand paper dollars, which represent, in the general scale of the world, from 25 to 50 per cent. less than his loan. He may demand specie, you will say, in some parts of our country; but specie itself is reduced in value, in the mean time, by the excessive increase of the general circulating medium. Thus we quiet our consciences by saying that we pay what we receive, and that it was not us who made these laws. This last excuse would come better from the subject of a monarchy, than from a republic.

If, then, it can be admitted, that our moral progress be not equal to our advantages, it behooves us to inquire into the reason of this disproportion. We know the efficient causes of vice and crime in old countries. Bad government and false religion combine to produce poverty and ignorance, and they have always, and always will beget vice and crime.

Now, have we bad government and false religion? It will be asked. Certainly not, when those two things are compared with the same things in other countries; therefore we have less ignorance and crime than in other countries. I was about to say *less*, but, of financial vice or fraud, many older nations may well contest that point. Our government and religion are not, then, absolutely bad, although their fruits are not such as should proceed from good government and pure religion. Where, then, lies the fault? The government is in our hands plastic as the potter's clay. And our religion, too, seems to be almost as plastic, and assumes as many forms. The only legitimate object of our government is said to be, to administer equal justice to all and every one. And the ostensible object of our religion is to make us better. If, then, we are not made better and happier by these two great agents—the only ones within the power of man—we must look to them for the cause of our delinquency.

But there is a more serious view of this subject. It is this: the civil and religious powers, which now contest the destinies of this country, contribute to diffuse, or to accumulate in great masses, the growing wealth of which we boast? This question, simple as it may seem, is one pregnant with the future fate of this country; for as sure as a mountain cannot exist without valleys, and low places about it, so sure will accumulated masses of wealth in the hands of individuals, or corporations, create relative poverty, and that poverty beget ignorance, vice and crime. The history of the world is before us, and shows us, plainly, the progress and equal steps of great inequality and ignorance, always followed by tyranny and equal misery. The first invaders of the Gauls divided the conquered lands among them comparatively in small portions; but soon they fell into a few hands, civil and ecclesiastical, till at last not an inch remained in all Europe but for the privileged classes. The consequences of this monopoly we have seen in the violent outbreak of the French revolution, and the appalling misery of the English laborers, openly told by the English authorities, as well as faithfully painted by American and French travellers, of every shade of politics.

Perhaps the Socialists may except to this sweeping denunciation of corporations. But I sincerely believe that there is no legitimate democratic corporation but government itself, from its maximum form down to our New-England townships, or the largest geographical and political fraction, which can act with the knowledge, and for the *resistent* interest of all the parties concerned. All others tend to monarchy, through unequal legislation, over which they have a powerful control, without any corporate or personal responsibility.

The Socialists, however, if they succeed and multiply, are destined to take the place of townships, or in some way to take that part in government which will be analogous and perfectly innocent; inasmuch as their power will be balanced by each other, and their true interest will then be fairly represented, and harmonized with the general interest.

We have a right to conclude from the premises, the past history of the world, and the present and history of Spain and Portugal, that partial governments and corrupted religion are the true causes of all social disorders. Inasmuch, then, as we have a right to complain of our social disorders, we have the same right to accuse our partial legislation, and the corruption of our religion. Will they become less partial, and more pure, without the determined agency of those who have a deep interest in making them so; and that, too, in opposition to the power of a small but active number of men, who have a strong interest in preventing these reforms, so important for the true and permanent interest of the great mass of this people? This is a question worthy of the serious consideration of all honest reformers. Are there any of the numerous reform societies, who expect to bring about a useful and durable reform, without taking into view the radical causes of social evils? If such there be, it is time for them to review the ground of their hopes. It will be permitted to suggest to the zealous and philanthropic members of these societies, without distinction, that, after having examined, well, the true causes of social evils by the sure test of sound Political Economy, and having found themselves wedded in interest with institutions which owe their origin, and depend for their support, on partial and local legislation, the sooner they suspend their labors of love, the better for them, as well as for the cause of moral progress. As soon as they find that their predilections for men and measures of a political cast, tending toward inequality too strong to be overcome, all the labor they employ in the cause of reform is useless.

Finally—as soon as they are convinced, that sectarian prejudices overpower in their minds the human charities; and that a good moral man and good citizen, in all respects as good as themselves, but differing from them in their belief and religious reforms, is their inferior, and not worthy of their confidence, the

sooner they abandon their hopeless enterprise, and leave the wicked world to its fate, the better. A wide and abiding charity, and a fearless search after truth, even to the gates of hell, and among addressees and pharisees, such as their great and good Master deigned to converse with, are the indispensable requisites of every true and sincere Reformer. The name of infidel, or atheist, should never pollute their lips; nor would they, if they were inspired with the true philosophy of Christianity; because such words, coming from such lips, would bear no evil thought to their minds. They should judge men, bearing those names, by their acts. It is not easy to know what another man believes, but it is very easy to know how he acts. The name of infidel has done more mischief, and caused more innocent blood to be shed, than all the saints of the calendar can atone for.

When Reformers are convinced, that the evils of society proceed alone from fraud and injustice, they will seek boldly for the origin of those evils, regardless of the holy places or the sanctified company in which they may be found; and when they find that origin, they will boldly expose it.

Public worship, and professional ministers of that worship, are considered now generally as indispensable; but it was not so in the best ages of Christianity; and who will say that Christians are now better men? To test the moral bearing of worship in its present condition, to test it by a true and lucid test, viz. Political Economy,—that dread science of Tyrants,—go into one of our churches, and inquire into the assessment of taxes to defray the expenses of the service; and then compare, on this assessment, the relative fortunes of the contributors. You will find there, in a holy place, acts of flagrant injustice committed by sanctimonious hands; and the widow's mite, which is possibly her all, wrong from her hard-earned savings, and taken—wrongfully taken, however willingly on her part—as so much in diminution of the tax of the man of millions. COME OUT, I say, from such places of injustice; COME OUT, ye come-outers of every denomination, and leave these money-making Christians the full enjoyment of all their honors and all their profits. Let the rich men, who will not pay the full quota of church expenses, according to their means, keep the church to themselves. You then will soon find that the person will learn who his neglected supporters were, and will repent when it is too late, having turned his back scornfully upon them, as unfit company for his refined taste.

What is the language of the unbelittling aristocracy all the world over, in relation to public worship, and the power and influence of the clergy? They call these things, a sort of second police, quite necessary to aid the civil authority, to maintain order, and to protect the property of the rich against the depredations of the poor! The sublime, the pure DANIEL WEBSTER advanced sentiments similar to these in a public speech. If, then, the religious establishments, as they now exist, are considered as a part of the city police, in the name of common justice let those whose policy is made more secure by it, pay for it on their tax bills, in the same proportion which they ought to pay for other police services—but, by the way, which they do not pay in just proportion to their means.

When you have come out of the churches where equity and morality are not the standards of action, among the administrators of the secular affairs, then worship God in purity of heart, in your own way; and be assured that one minute's such worship is more acceptable than endless hypocritical prayers. A day of rest is desirable, certainly; but let it be a day of joy, not gloom. We all require it; and for children, all innocent sports are as wholesome for the mind as they are necessary for the body. What could be more acceptable to the Father of all good things, than to see his children enjoying them? Can the monotonous praise of his wisdom, his power, and his goodness, be as pleasing to him as the joyful acceptance of his bounty? But all this, it will be said, brings no good to the mill; it is not paid for, and of course is not genuine. Truth is not truth, unless it come under certain forms, in certain places, and from certain persons!

COMMON SENSE.

Extraordinary Law Case!

WEST BROOKFIELD, (Mass.) May 9, 1844.

MR. EDITOR: As you have been kind enough to chronicle a number of the passing events which have transpired in this place, during a few years past, I beg leave to trouble you with an account of one more trifling affair, which took place on the 14th ultimo.

It is a law case, but appropriately belongs to the anti-slavery department of your paper, should it be permitted to occupy a space in its columns. It is an affair between the Commonwealth and myself nominally, but virtually between myself and a pro-slavery clergy, and all such as aspire to be office bearers with their soul or under them, together with all such as hang their souls' salvation, or their hopes of temporal promotion, upon the preservation of the clerical power, to dictate to wandering sinners the path of duty, and to command obedience, if they would escape their indignation—and, what is considered about the same in substance, the pains and penalties of purgatory.

By virtue of a complaint made before a magistrate by one 'brother John Putnam,' by and with the advice and counsel of sundry other choice spirits, who cherish a very lively fear that the 'gates of hell' are about to besiege and subjugate the 'Church of Christ' in this place, I was arraigned before 'his honor,' to show cause why I should not suffer the penalty of the law for disturbing public worship, 'in such cases made and provided.'

I will relate the circumstances as briefly as possible. At a Sunday evening meeting of the good, bad, and indifferent citizens of this place, I made a few remarks, touching the subject the minister had been denouncing upon, and with his consent. At the close of my remarks, the minister took occasion to express his approbation of what I had said, 'with some exceptions,' and thereby to throw quite a doubtful recommendation over my orthodoxy. After the meeting closed, I appealed to the clergyman for a solution of his suspicions touching my heretical remarks. After a little obstinacy on his part, I got close to the exceptional part, and was enabled very soon to satisfy him that he had misapprehended me. He admitted that, with my explanation, he could approve and sanction all that I said.

The first opportunity I had of being present at the same series of meetings, I improved, and at a time when I could speak without interfering with other exercises, I rose and announced to the meeting that I wished to make an explanation; whereupon the ruler of the synagogue rose, and, in a very resolute and determined manner, peremptorily declared that I could not be permitted to make any explanation whatever at that time. Unfortunately for me, I could not design, nor third partyism, I rejoice at it; I have some hopes of enlisting their energies in the cause. The emancipator seemed disposed to chuckle somewhat, that I was left in the dark, to discourse to a meagre audience. He has evidently got the spirit of the little person, who was chief marshal on the occasion, and of his subalterns; but he does not understand the plot, nor the execution of it. I was not permitted to remain a moment, nor any one else, for fear probably that some light might be thrown among the darkness which now prevails. The sexton had his orders to clear the house forthwith, which was done. I was necessitated to follow in the footsteps of the clergyman more closely than I am wont, even when they are on the retreat.

The two clergymen above named were witnesses in the case, and having the State on their side, they were disposed to withhold all testimony which went to show their hostility to anti-slavery movements, and to their advocates. But when questioned on the other hand, they were very profuse in testimony, even to arguing the case in behalf of the aggrieved Commonwealth.

Friend Nickols testimony was the most foggy, with

self, there was a rapping of umbrellas and stamping of feet in one section of the house, which was unaccountable to me at the time. It was not so timed as to indicate to my mind, whether it was meant in approbation of one or the other of the speakers, or neither. It was an entirely new movement to my ears for a religious meeting. It subsequently appeared that it came from some of the most devout church worshippers and church members, together with a due proportion of such as no one would call to their assistance by daylight.

The magistrate who issued the warrant for my apprehension, and before whom I was arraigned, is a member of the church in this place, of long standing. His attachment to the fraternity of professors, or to the principles of his creed, would be somewhat questionable, judging from the manifestations of the very slightest interest he has taken in their concerns. The relation which he now sustains in community, contributes rather to make him a supple tool for the leading influences to operate with. He has had to do with fortune, and with misfortune, largely. He is making a last effort to retrace the steps to opulence and distinction. By adopting the democratic party as a new ally, the popular breeze seems to favor his prospects of promotion to office, and the acquisition of some of his sunken treasures. At this crisis particularly, he needs the assistance and co-operation of the church; for this is more than usually a religious community. They have already lent him a helping hand, by elevating him to an important office in the society, which, at this time, requires very wise heads to keep the church and the world together. If you have watched the movements of aspirants for political promotion, you almost invariably find them endeavoring to conciliate the church—and well they may. The recent Baltimore Convention displayed not a little discrimination in giving the Church the nomination of Vice-President, well knowing that would wash down duelling, slaveholding, and all other requisite qualifications for a President of these United States.

The evidence for the Commonwealth proved, in substance, what I have stated above, and no more pertaining to the disturbance. My defence was, that the disturbance and breaking up of the meeting was kept chargeable upon myself, but that Washington A. Nickols, the officiating clergyman, was the sole cause of it, by assuming authority to silence me in my attempt to make a few remarks, and that it was broken up in pursuance of his mandate. The affair was to be accounted for very easily, by exposing the diseased state of the church here, and the mal-practice of a number of clergies she had employed to repair her shattered frame. I could not be permitted to go into the evidence at much length, to show that it was the result of concerted maneuvering between a number of these would-be doctors, and their submissive, spaniel-like followers. The witnesses for the government declined giving any evidence touching their connection with anti-slavery matters, or the movements of their holy chieftain in such affairs, and the magistrate was much inclined to gratify them. Enough was, however, drawn out to show these facts—1st. That every one concerned in getting up the complaint was hostile to anti-slavery—that most of them had never done any thing for the cause, and the remainder of them had been frightened from having any further connection with it, by two notoriously bitter enemies of the cause, who are endeavoring to befoul the people with the idea that they are specially anointed of the Lord. 2nd. That Washington A. Nickols, who has been employed by the society to conduct their spiritual concerns, for about six weeks past, has made a special object to coax individuals from the anti-slavery society in this place, to take up their connection therewith. 3d. That one Henry B. Holmes, having a Rev. prefixed to his name by profane hands, and being in the employ of the Tract Society, and a resident of this place, has been co-operating with his holy brother in the same avocation. 4th. That through the influence of these two sprigs of orthodoxy, the society have been induced to vote all anti-slavery meetings out of the vestry and the town hall, on Sabbath evenings—that said Holmes particularly was very officious in drumming up recruits to the society, to come to the parish meeting, and vote all anti-slavery operations out of the sacred place; and as he professed in court to be very proud of that act, and others of like type, he will doubtless be proud to have it published. 5th. That there was a design, on the part of the minister and his pro-slavery minions, to prevent any anti-slavery speaker making any remarks, as was evident by the circumstance of his giving the usual notice, that he himself should read a lecture to them, 'with the leave of Providence,' and by the simultaneous riotous proceedings of his faithful followers, with his objections to my explaining; and also the great haste displayed in extinguishing the lights, and dispersing the assembly.

The Justice, it is said, expressed an opinion before the complaint was entered, that I ought to be fined twenty-five dollars. I have some reason to credit the report, as he thought fit to levy a fine of six dollars, and costs of court, which very nearly makes the amount of the anticipated sentence.

I have no disposition to contend with the Commonwealth any further. I know it is very tedious in its notions of religious worship. What favors I obtain in religious convocations, I shall get by virtue of the forbearance and lax theology of the individuals assembled. When they hand me over to the tender mercies of the Commonwealth's magistrates, I shall expect to have to pay for it.

But for one circumstance, I should not have reported this case for publication. I find in the Emancipator of this week, an exulting notice of the success of their pro-slavery friends, in obtaining so signal a victory, and doing out some state remarks about my being ruined by 'Garrisonism,' and using this case to the detriment of the Whig party, because they are jealous the party is more favorable to Garrisonism than to Liberty partyism. Well they may be.

My Whig friends here and elsewhere expect no favors from me; neither do I expect any assistance from them, in liquidating the damages assessed upon me for retarding the cause of piety on the 14th ult. by dispersing a religious assembly so summarily as I was enabled to, with the assistance of their valiant captain.

While the Whig or Democratic party does not labor mainly, as I conceive, the Liberty party does, but merely incidentally, to conceal and perpetuate the corruptions and assumptions of a class of men, evidently to me basely hypocritical, I confess that I shall regard either of the two with more favor than a third, whose sole object appears to be to prevent a grand reform in public sentiment, from upsetting the old advocates and teachers of a religion which is the main support of the evil which we seek to remove. If they have the sagacity to see that my system of operations is better fitted to accomplish what we profess to design, than third partyism, I rejoice at it; I have some hopes of enlisting their energies in the cause.

The emancipator seemed disposed to chuckle somewhat, that I was left in the dark, to discourse to a meagre audience. He has evidently got the spirit of the little person, who was chief marshal on the occasion, and of his subalterns; but he does not understand the plot, nor the execution of it. I was not permitted to remain a moment, nor any one else, for fear probably that some light might be thrown among the darkness which now prevails. The sexton had his orders to clear the house forthwith, which was done. I was necessitated to follow in the footsteps of the clergyman more closely than I am wont, even when they are on the retreat.

The two clergymen above named were witnesses in the case, and having the State on their side, they were disposed to withhold all testimony which went to show their hostility to anti-slavery movements, and to their advocates. But when questioned on the other hand, they were very profuse in testimony, even to arguing the case in behalf of the aggrieved Commonwealth.

Friend Nickols testimony was the most foggy, with

regard to the time it took to break up the meeting He estimated it at about half an hour. Other witnesses who followed, were enabled to keep in subjection their organs of reverence so far as to lay their estimate of the time at from three to seven minutes, which would cover the time from my rising to speak to the complete evacuation of the house. One individual who attended the meeting avers, that from the time he left his house to the time of his returning to it, twenty-seven minutes elapsed, and no more, during which time the person prayed, read two hymns, and had them sung, and the afterpiece was performed!

But Mr. Nickols was more felicitous in some gratuitous testimony which he proffered to the court, and which laid bare the mystery of the whole affair to those who are in the least initiated into the mysteries of priestcraft. He testified that as I had left the church, and denounced it, and the church had, as a return compliment, excommunicated me, it was no more admissible that I should act as a religious teacher; and he could not consent that I should occupy that position until I returned, and made suitable concessions!

So it in fact appears, that it was not the nature of the remarks which I attempted to make, the interruption of the monotony of a pharisaical performance of religious mummery, nor the desecration of the time or place, which was so offensive to this prelate and his troop—but the position in which I stood to the church.

I cannot say but that I am happy to exchange the clerical order for the Commonwealth's magistracy, to be my judges in such matters. I would like, however, to be taken before those who have not passed sentence before hearing the evidence—who are not dependent upon the church and the clergy for a livelihood, so as to embarrass their judgments—who are inclined to decide the case according to the law and the testimony, instead of being guided by the opinions of a majority of the meeting, as my last judge was, who declared that, as a majority of the meeting considered themselves disturbed, it must be so. If his decision is to be a precedent to settle future cases by, the craft themselves must beware how they disturb a majority of their hearers; and I have but little doubt that they will be, unless they mistake the point of compass to which the weathercock of the popular public opinion veers. A more minute description of some of the principal actors in this affair might amuse, and disgust more. They are prime specimens of multitudes who infest the church in this slavery-loving, liberty-hating land of gospel light and religious freedom.

JOHN M. FISK.

Letters from Henry C. Wright. No. V.

GRAEFFENBERG, Silesia, Austria, }
March 13, 1844. }

DEAR FRIEND:

I have been here under the water-cure nine weeks. During that whole time, the weather has been extremely cold—so cold that ice has formed around my bath, into which I plunge twice a day; and ice, at this moment, hangs around the *Douche*, in masses from ten to fifteen feet in length, and larger than a man's body. During the whole of the nine weeks, we have not had more than fifteen days of fair weather, or, put it all together. Tempests that come howling down from the Bohemian mountains, which lie to the South some 15 or 20 miles, sweep over Graeffenberg with great fury—driving the snow in clouds before them, till they are lost on the plains of Prussia; that are open before us to the North. The people say the winter has been uncommonly severe. It requires the constant exercise of a desperate resolution to carry on the cure amid such snows and ice. With such a temperature, to have our bodies packed up, twice a day, in a sheet wrung out of water, whose temperature is down to freezing—(last evening, the sheet in which I was packed, three minutes before I saw spread out on the snow before my window, frozen stiff as ice)—in this, in what I call till I get warm, and then go down into a bath-room, full of snow and ice, and there throw all off, and smoking, plunge into that dreadful bath, and stay in it one or two minutes—then to be rubbed dry, and have a long wet bandage tied around the whole body—then dress, and go out and face these fierce, howling tempests, the snow all blowing into your eyes, ears, hair, neck, and bosom; and then to have to sit down in cold water, and there sit 15 minutes at a time—sure, such a fearful process must kill or cure. Strange to say, not one here seems to have the least fear of the former. It kills no one—it invigorates and strengthens all, and produces a pretty thorough indignation in all at himself, that he should ever have subjected his body to the healing process generally pursued by the medical faculty. I am certain that the process—though so fearful that I almost catch my breath and shiver all over to think of it—has done me great good.

I told Preissnitz, at the outset, that my disease was on my lungs—that my lungs were ulcerated—and that I had thrown putrid matter from them—and he at once subjected me to this process. I was afraid, at first, how it would go; but Preissnitz had confidence in his prescriptions, and so have I, now. He has not yet put me under the *Douche*, and will not till the weather is milder. Sure I am, that all the morbid matter, secreted in my system, has been put in motion—not indeed yet routed out of the system, but routed from any particular location in the system; and sure I am, that by this time I have gone through the ordeal enough, these morbid secretions will be entirely expelled from the body. The settled cough that I had seems to be broken up entirely. I do indeed, now and then, get a little cold, as do all the patients, but the cold does not seize upon my lungs as colds used to do. And, besides, no one here seems to have the slightest fear of a cold, for the simple reason that every one feels that there is here a certain and speedy remedy at hand. A few hours break it all up, and scatter it to the wind. So of fever—no one here seems to have the least fear of fever, because every one feels an entire confidence in cold water as an antidote. From what I have seen here, I can never again dread that the fiercest of fevers are harmless, being absolutely under human control. Recently, we have had two cases of most malignant fever. One was a man, taken with a nervous, raging fever. In three days, the fever was entirely routed, and in a week, the man appeared again in the saloon, eating like a ravenous wolf whatever he liked; and though he looked thin and was weak, yet you might have seen him outbreasting the storms—which, in his weakness, would near tip him over at times. Four days ago, a woman who had taken cold during the day, and was not aware of the enemy lurking in her, was seized in the night with a most violent fever. I saw her in the morning, and she looked exactly like a person in scarlet fever. A wet sheet was at once wrapped about her whole body, and changed and wet again every twenty or thirty minutes. This was pursued about twenty hours, and water was applied in other ways. The next day, I saw her up and dressed, and looking as well and eating as hearty as usual. Not a particle of medicine was administered. I do not believe that out of the 300 patients now here, or out of several thousands that have been here, there is one who has the least fear of cold or fever. Each seems to feel that, so far as fevers and colds are concerned, a certain remedy is always at hand. I do think it is the duty of all who have young children, to learn to apply this remedy. How many diseases in little children originate in colds!

You would be amused to look into our saloon at meal times, especially at our dinners. Remember this is a *Hospital* for all nations. Some fifteen nations are now represented in the saloon—come here to be cured of diseases that have generally been given over, or nearly so, by the medical faculty. To see them at the table with ravenous appetites, eating food of the coarsest and plainest kind—food that many of them would hardly have felt easy to have sat before their servants at home; to see their countenances—to see them rubbing their hands to keep them warm, (for but little

artificial heat is allowed to enter the saloon)—and then racing up and down the saloon between the tables (for at dinner we generally have three tables)—and then to see the expression of their faces—despair has no place in Graeffenberg. As the crisis—every crisis here lasts long for a crisis. One fears it—no one pities you if you have one—all are themselves! And the more severe the crisis, the more certain and effectual the cure. Such is the grasp of grief of the disease. It is considered the my in the system to be routed—cold water is the remedy of the system; the disease the invading enemy. The enemy obtains a judgment in the body. Cold water seeks to drive him out—now he is round and round the system. The enemy seeks a refuge from his terrible foe, cold water, and can find no more rest to the sole of his foot, and he goes in a crisis! and the body is saved and the crisis is over! It is really accounted a blessing to have an evil crisis, by all the cure guinea.

Vincent Preissnitz is certainly an extraordinary man—a countenance on which one loves to look, a man of unpretending simplicity, of quietude and firmness, but of countless resolution and unflinching opposition. He assumes the responsibility of the cure, the patient must conform. He is a man of very limited learning—pretends to none, has none—says to his patients—has no theory at all—and would probably increase of giving a written account of his system. Cold air and cold water are the only remedies with which he attempts to combat disease, and he does not pretend that he can cure all diseases with these. But he makes his patients work for health. We can't sit down in an easy chair, or eat out of a soft sofa, in a warm room, with a warm wrap on, and take little nice things, and be perfectly comfortable, all that! No—we have to work, work—no rest